

# *Christian Community*

JOURNAL OF COMMUNITY RELIGION

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- RELIGION IN RUSSIA
- UPS AND DOWNS OF THE FARMER
- HAVE FAITH IN POLITICIANS
- BEHOLD THE MAN
- BOOKS THAT SHAPE LIFE

JANUARY 21, 1937



# The Community Church Workers of the United States of America, (Inc.)

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CHICAGO, ILLINOIS

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## OBJECTS

- To foster Christian unity.
- To help communities unite local churches.
- To plan community programs.
- To hold conferences.
- To foster and promote fellowship for community religion.
- To help reduce competition and overlapping of effort.
- To place co-operation above competition.

Members in Every State  
Service Bureau for Churches and Ministers  
Uniting Churches  
Promoting Community Programs  
Publicity on Church Unity

## Report From the Field

SINCE THE first of November, I have visited twelve New England towns and cities, and with one exception, I have preached in a different church every Sunday since the middle of October. It also has been my privilege to speak at and conduct personal interviews at two of New England's oldest Theological Seminaries.

Conferences have been held with individual officials regarding Church problems, and with laymen and women who desire to know more about "community religion", called by one, "the new deal in religion". Wherever I have been on church preaching engagements in the interest of the Movement a great need and desire has been revealed on the part of ministers and layfolk for a Church that will unite the scattered forces of Protestantism. But more significant than this is the heartening response that follows an interpretation of the gospel of Jesus in terms of modern life, personal and social. This concern is everywhere manifested in the ministerial groups that we have assembled.

Hence the conviction deepens and grows, that the principles which underlie the Community Church Movement are, in a large measure, the answer to our need of revitalizing the life and power of the Church.

Our first regional meeting in Buffalo, N. Y., has created a pattern and standard for similar conferences across the country. On Sunday, January 10, the second

of these will be held at Maynard, Massachusetts, in which community, federated and union Churches of this area will participate. Before leaving New England I hope to follow this conference with meetings in three other areas in Massachusetts and one in New Hampshire. Then my itinerary is being arranged to go through Pennsylvania, Ohio, Indiana, Michigan, with the Chicago area as the goal for the next regional conference. Following the Chicago fulfillment it is my intention to make a missionary journey through the southwestern states and on to California and Washington. Of course this work will go on with effectiveness to the degree that individuals and churches contribute to our missionary expense fund.

The New York area is planning a conference under the leadership of Rev. Eugene C. Carder, Associate Minister of the Riverside Church, and in conjunction with the New York Federation of Churches. The examples of individual initiative, and volunteer responsibility, being set by our pastoral leadership in Buffalo and New York, should inspire community churchmen in other parts of the country to do likewise.

Ministers or laymen who desire to communicate with me for consultation in regional conference work, or on pastoral relationships should address me at 2 West 46th St., New York City. Contributions for the continuation of the office and field work of the Movement may be sent direct to the treasurer, Mr. Charles G. Ashbrook, Room 1600, 36 South State Street, Chicago, Illinois.

Until we meet—Grace abounding.

Lincoln MacKenzie.

## Food Convenient

I would be fed with food convenient  
Not undermuch lest faith in God  
be lost;

Not overmuch, lest I forget the  
source,

And bitterly at length repent the  
cost.

ELIZABETH MASTERS.

## Who's Who

Prof. Alva W. Taylor, instructor in social ethics, Vanderbilt University, Nashville, Tenn.

John E. Scottford well known writer of New York City and a contributing editor, is located at 287 Fourth Avenue, New York City.

Andrew P. Burton, ministers to one of the churches in Big Rock, Illinois.

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C. W. Payne is a member of the Community Church of Fontana, California.

E. Tallmadge Root, regular contributor, was formerly secretary of Massachusetts Federation of Churches. Is now located at Somerville, Mass.



# THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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## Religion in Russia

REPORTS IN the public press indicate that a revival of anti-religious propaganda is taking place in the U. S. S. R. This is probably due to various causes. In rural districts priests are still encouraging peasants to go on picking the time when to sow and when to reap upon traditional saints' days instead of on the knowledge of agriculture and of weather. And the belief is encouraged that the yield of the harvest depends not so much upon the efficiency of the cultivation as on the ceremonial blessing of the field. In one district it is reported that thirty-five percent of the autumn harvest had been lost because collective farmers celebrated no fewer than sixty-seven religious holidays during the summer to the neglect of their work. Certain priests are explaining that Christ was of proletariat origin, the son of a carpenter, his mother a toiling peasant woman. Thus is Christ linked with the proletariat and is represented as a socialist-communist. A priest is said to have daubed red paint on the cross of his church to indicate his loyalty to the Soviet regime. Other priests have refused to serve peasants who were not members of collective farms. Certain congregations are still suspected of sympathy with counter-revolutionary intrigues and conspiracies. Many young Communists oppose the enfranchisement of priests under the new constitution. It was regarded as a dangerous freedom.

Accordingly, special training is being given to hundreds of persons that they may serve definitely as anti-religious propagandists. A new anti-religious exhibit has been opened in Leningrad devoted to Spain. The reactionary role of the church is set forth with abundant examples of ecclesiastical brutality, fanaticism, and backwardness. The Catholicism of Spain is represented as the guardian of feudalism and monarchy. The Archbishop is shown in company with General Franco, while priests are managing machine guns.

It is safe to say, however, that overwhelming numbers of those under twenty-five have practically lost all interest in the faith of their fathers. Through their participation in building a new state abundant opportunity for self-expression is found and deep emotional satisfactions won. Only three percent of the young Communists are actually members of the anti-god movement. Its negations have little to attract them. As Julius F. Hecker, Moscow University, puts it, 'The feeling of Soviet youth in respect to religion and the church is "Let the dead bury their dead."' Should the church in the United States become identified with the forces of

reaction, as in certain quarters it tends to be, youth here will sooner or later come to share the same feeling of the youth of Russia, "Let the dead bury their dead."

## Liberals and Creeds

MANY OF today's Liberals are much opposed to creeds. Things theological excite their hostility. They are much concerned, they say, with religion but are very impatient with systems of theology. Propose the simplest statement of faith, and they are up in arms straightway. Creeds, they contend, are divisive, and theological discussion is vain. To be sure, the primary need is religion, and a theology without religion is a very sterile thing. Theological discussion, it is true, may result in anything but religious nurture. The Scotch cleric who became so interested in defining God that he neglected to pray remains as a warning.

We cannot but wonder, however, if the extreme fear upon the part of present-day Liberals of anything that resembles a creed may not be one reason why Liberalism is so incapable of becoming in any sense liberating. If one has a religion of any consequence, doesn't it mean there is something he believes in with some degree of earnestness and conviction, and isn't it something that can be talked about? If not, what is the nature of his religious experience? To be sure the symbol is open to abuse; all symbols are. But when the symbols are taken away, what is left that is distinctive?

Pearl Buck in her recent novel, *Fighting Angel*, tells how her father had worked out a brief, compact exposition of the whole scheme of salvation from the words, "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life." His whole creed was there, God—His son—believe—not perish—everlasting life. And this *Fighting Angel* tells us, according to his daughter, "I devised a short sermon which comprehended all the essentials of salvation so that the unsaved soul, hearing perhaps but once, should understand and so take upon himself its own responsibility." From this we can understand one source of the preacher's power. Here was preaching definite and positive, preaching that made clear and unmistakable the responsibility of the hearer. Is not the weakness of a good deal of liberal preaching due to the fact that it is vague, nebulous, leading to nothing?

What is any man's faith worth if it has become dissipated into a vague sense that there is something called God, Christian truth, a Christian way of life, and an in-



stitution named the Christian church and that in a general way these things are accepted? Obviously this faith is worth but little. A whole church filled with such believers will do little to bring the Kingdom of God to earth. These kind of believers are not going to give up a game of golf to attend a meeting of the finance committee or pay off the church mortgage, much less help the church meet its world-wide responsibility. Huxley was right in saying that the most important act in a man's life was to say and really mean it, "I believe thus and thus to be so." John Addington Symonds declared "that health of soul results from having a creed." And Professor Cooley quoting these words of Symonds went on to say "that his sufferings in trying to make one out of the scattered material of his time are typical of those of a great number of sensitive minds, many of whom have been harassed into despair and degradation."

The Communist has his creed. He has something to believe in. And he believes in it and is proud of his belief. This belief he is able to make clear to other minds. He has a sense of direction, and he knows what he is after. Must we confess that after nineteen centuries the disciples of Jesus have no clear convictions concerning what is involved in the Christian way of life and that there are no meanings that can be put in the language of our day that represent the common convictions of our time? If not, how silly and absurd the talk about meeting the menace of Communism. But if we do have convictions concerning the reality of God, Jesus, and his way of life why should we be so timid and cautious about stating those convictions and daring to trust our lives to them? "According to your faith be it unto you."

### A New Era For Cooperation

**A** RADICAL CHANGE in the plan of operation of the Community Church Workers of the U. S. A., Inc., was faced out at a meeting of the Board of Directors of this organization in New York City on December 29. It was arranged to close the Chicago office February first or sooner. The president, Dr. Barclay Acheson, announced as the policy for the immediate future that there should be no budget for the organization. The work of the field secretary, Rev. H. Lincoln MacKenzie is to be continued as the support comes from the field. An office will be maintained at 2 W. 46th St., New York, supervised by Dr. Acheson of the Near East. A number of area organizations are to be set up, first by appointment of the president; but later, when area conferences are held, the leadership of these area groups will be determined by election in the area itself. There will be no salaries and no expenses in connection with the area organizations except what incidentals may be necessary in connection with the arranging of meetings. It is the idea of Dr. Acheson and of his colleagues on the board, that the movement must go back to the "grass roots", and find its support through a democratic process of face to face fellowship in the local areas. To a certain extent

this means a return to a method which was employed very early in the history of the Community Church Workers. As early as 1925 a number of area conferences were held in different parts of the country with marked success. The wisdom that comes from the backward look indicates that it was a mistake to have lost these immediate contacts.

The generous gift of a large sum of money by Mr. William Hoover necessitated the establishment of a trust fund in 1931; and the safeguarding of this trust fund seemed to necessitate the creation of a board largely self-perpetuating such as safeguards many trust funds for colleges and hospitals and other institutions. The complete liquidation of the Hoover trust fund, which Mr. Hoover wished to have liquidated in less than ten years, brings the organization face to face with a new day and the need of a new organization

A committee has been appointed for the creation of a new constitution. This committee is composed of the officers of the organization plus Rev. Oliver Weist, Rev. R. Carl Stoll and Rev. O. F. Jordan. This committee is faced with the problem of a complete revision of the mode of carrying on the common tasks of the community church movement. Shall this new committee report in favor of a self-perpetuating board, or shall it go back to the area organizations and receive its board members by democratic process? Shall the churches be represented in the area organizations as churches, thus creating the possibility of someone asserting that the Community Church Workers has become a new denomination, or shall the area meetings be a fellowship of individuals? In the past, on the board of the Community Church Workers, have been a number of men not members of a community or federated church. Shall the directors of the community church movement in the future be restricted by representatives from the churches and therefore to members of the churches? These questions must be answered by the rank and file in area meetings.

The future of the community church movement depends, therefore, entirely upon the spirit and conviction which is to be found in the rank and file of the community and federated churches. If the church groups are only half-hearted in what they have done for themselves, if they have no desire that any other community should do as they have done, without doubt all possibility of cooperative action is over. We do not believe this to be the case. We believe that in most of these churches there has been a success so conspicuous, a community service so convincing, a religious spirit so manifest that most of our interdenominational churches would wish all other communities to be as they are. The community church movement has professed to be interested in practical experiments in the field of Christian unity. It has amply demonstrated that most laymen are ready now for an elimination of the evils of sectarianism. To a less extent the community church movement has been committed to the program of the community-serving church. While many communities have never proceeded any



farther than developing an interdenominational fellowship, some churches in the movement have become conspicuous for marshalling this united membership to the service of the community.

The third stage of this movement is one which is still more neglected. It is one thing to save money by consolidating churches; it is another thing to enrich the spiritual experience of the people who come together. In every community church it is possible to develop a finer and better religious experience through the fusing of the best that is in the religious heritage of its members and adding to this heritage the experiences of those who continue to be led by the spirit of God. What kind of religion is there in an interdenominational church? If it is some weak, halting, compromising thing, there will be no future to such a church no matter how well it wipes out the taint of sectarianism, and no matter how many chores it performs. In the heart of every religious movement that has come to anything in history there has been faith, conviction, vision and consecration. In these important days the community church movement is being weighed in the balances. Its future will depend upon its spiritual vitality, and its sense of brotherhood as it goes forward in a program of service. The great changes that are taking place in the mode of operation in the organization do not necessarily mean retreat. They may mean democracy, more personal consecration and a more effective service of the common interests.

### Churches One Third Full

**A**FTER A NUMBER of years of gathering statistics among Congregational churches, Roger Babson finds that the average church is one third full on Sunday morning. There are more seats than there are members so that if all the members came, there would still be room for many more. This indicates that building committees have been moved by an absurd optimism.

However, there are plenty of people to fill up the churches if they could be interested. The church attendance on a nice Sunday morning in a certain Chicago suburb is ten per cent of the population. Hundreds of children go home from Sunday school for there is no children's sermon and no children's choir. More business men drive up to unload their children at Sunday school and drive away again than can be counted in the church during its hour of worship.

Why are the people not in the churches? Revell has published a book on "How to Increase Church Attendance." In this book Edwin H. Byington finds that there are seven reasons for the decline of church attendance: "the loss of certain favoring influences, competing attractions, the people's waiting mood, the church's indifference, the age's independent spirit, the church's failure to concentrate on its fundamental mission, and the unchristian character of many church members."

Undoubtedly one of the factors involved is the tendency for a good many preachers to "preach at the moon" as one old lady put it. Their preaching does not arise from a weekly contact with the parish; it does not answer

any questions put to them by the people of the church. It is dogmatic, or it is high-brow and academic. Sometimes a man of meager theological education succeeds at preaching, just as Maude Royden did, because he knows folks and loves them.

The lack of young people in the churches is one of the phenomena most often commented on. Yet it is so simple to interest them, when a preacher sets to it. The first step is to make a card index of all the youth that might possibly be available. Then the preacher should learn something about each one. Their desires and problems soon become apparent as the study grows. A sermon a month to youth will keep them coming for they do not want to think about their own problems all the time.

The character of a church has much to do with its power to draw people to it. The stranger soon feels the atmosphere chilly around the place when the membership is cold, factional, grouchy and critical. But the kind of church that will help a poor member to an operation when it is needed, or which will rally around a family that is down and out and help it to employment and self-respect again, is a church that soon finds a lot of people in the pews.

The kind of publicity that a church puts out has a good deal to do with the size of its congregation. It cannot be the kind that is used to seduce the public into buying Favorite Gyp Brands of merchandise. It must be a publicity that never overstates. It must not advertise a "friendly church" unless there is one there. It must not advertise a minister to the neglect of a church. It can be a publicity which will preach the gospel even to the man who never comes.

But what our churches most need is a new consecration. Our fathers would say that they need a revival. They do need new convictions of truth, new dedications of loyalty, a new sense of the reality of spiritual experience. When the saints get more religion, perhaps the sinners may start looking for it.

### Our Last Issue

**W**ITH THIS ISSUE, The Christian Community discontinues publication. Its subscription list, advertising clientele and good-will is transferred to a monthly magazine called Character, which was originally published by the Religious Education Association, but is now published by Dr. J. M. Artman. It is a rapidly growing magazine that serves not only religious groups but all other groups interested in the building of good character such as the PTA, the Boy and Girl Scouts, Campfire and others. This publication is interested in the good community as a support to the character-building processes and expects in the near future to publish articles which will set forth the achievements of exceptional communities and exceptional churches in such communities as the means of character development. Thus at least one of the great interests of The Christian Community will be forwarded by this magazine.

The reasons for the discontinuance of The Christian



Community need not be elaborated. It is one more casualty in the field of religious journalism. It takes subscribers and money to run a newspaper. Of these there have not been enough.

The editors make their grateful acknowledgements to friends who have never failed. In the subscription list are still some names that go all the way back to the old *Community Churchman* of many years ago. There are contributors who have written articles deserving of commercial reward who have served for the love of the cause. We have advertisers who have continued to patronize us, though it is so much less trouble to turn advertising money over to agencies who will place it with a few journals of the largest circulation. To these friends of the years we say simply and humbly, We thank you.

We do not believe that the labors of the years have been fruitless. When the first issue of the *Community Churchman* came off the press, hundreds of ministers of community and federated churches were total strangers.

No man knew where to find other churches like his own. Through the years a lot of isolated ministers have become friends and isolated congregations have developed a sense of comradeship. Whatever builds in our world cooperation, understanding and brotherhood is not in vain.

In transferring our subscribers to the editorial care of Dr. Artman and his magazine *Character* we have the conviction that these subscribers are to be in good hands. Some of us of the community church movement are to help with this magazine. But without our help this magazine has already achieved an enviable place in the magazine world. We hope that when *Character* comes to your desk next month that you will read it through from cover to cover and make a fair assessment of its value. When the time to renew comes, we hope you will decide to remain in the company of those who are concerned in the building of a kind of character in America which is at once Christ-like and devoted to the service of mankind.

The Editors.

## UPS AND DOWNS OF THE FARMER

By Alva W. Taylor

A MILLION farm families have lost their hard earned possessions because of the depression and gone down in the scale of their living. The farm owner has become a tenant, the tenant a share cropper, the cropper a day laborer or a dispossessed man seeking a dole or work relief. A human interest drama lies in the story of the half million that have become the beneficiaries of rehabilitation through the work of the Rural Resettlement Administration.

"I was crawlin', now I'm walking" said one of them. He had received a loan at low rate of interest, worked hard, paid most of it back, will repay the remainder this summer and be "on his feet". "We would have been on relief", said another, "but now we are making our own way and with self respect". "With self respect" means something next to life itself to an independent American farmer. "This man had lost heart and begun drinking", said a supervisor last December, "but he has straightened up since we started working with him. He has paid back already most of his loan, his wife has canned over 800 quarts of fruit and vegetables and his family will be well fed this winter". "Last summer we had more to eat than we had ever had in our lives", said a share cropper, with eight children, "and it's all due to your (the Rehabilitation supervisor) advice and help". He was one of those hard working thousands who know nothing of scientific farming.

Here are a half million American farm families who were defeated by depression, many of them further thrust down by drouth and the misfortunes of illness, who are being given a chance to help themselves and to keep their *self respect*. Many families are saved from the onus of charity, many discouraged fathers from drink, mothers from melancholy and children from the

loss of family morale. "He had become sour and indifferent", one supervisor reports on a client: "now with this assistance he is bright and happy—he has the first peace of mind he has known since the depression began". "Isn't it great that Uncle Sam will consider a little feller like me and save my team and make it possible for me to make a good crop", said a young farmer. "If he will just keep it up another year or two until I am back on my feet, some day I'll loan him money".

None of these hard working sons of the soil were loaned much—usually from two to three hundred dollars—but it saved them their work team, or from a mortgage or tax foreclosure, or enabled them to buy the seed and fertilizer required, or fed their family through the winter and until a garden and crop could be grown. It was the lift that pulled them out of the quick-sand of poverty and defeat. It is relief but it is not charity. It is the relief a bank loan might have offered in normal times when misfortune struck; but under depression they had no credit at the bank and could not get the loan. Uncle Sam is taking a chance on them; and Uncle Sam is just you and I and a hundred million others who are fellow men and fellow Americans. We will lose the money on some of them but had we not risked it on them we would have had to give it to them as relief and much more of it. Those who supervise the work agree that at least 300,000 of them will pay it back and if this summer's crop and prices bounce the national farm income up another billion, another 100,000 may be added to that number.

The method pursued is to make a case study of the family in need, loan them an amount sufficient to supply the absolute necessities required to give them a chance to work out their own salvation under an agreement



that they will accept the skilled supervision of a farm supervisor and domestic advisor. The supervisor is a "farm agent" trained in scientific farming and the domestic advisor is trained in domestic economy. The supervisor helps find a good piece of land if his client has none, perhaps arrange the contract of rental, advises regarding crops, their cultivation and sale, then if necessary arranges for a readjustment of the loan for another year. The domestic advisor looks after the household economy in like manner. She advises regarding gardening, canning, dieting, budgeting and all else that helps the housekeeper to make ends meet and pay back the loan. The saving in interest alone represents a large sum in the total help given this half million, for no one can borrow money so cheaply as can our Uncle Sam, and he asks no profit when he reloans it to his children in distress. In a multitude of cases the supervision is worth more than the loan, for it is inevitable that those less efficient are among the first to lose out in a depression.

The writer tramped around Ireland back in the old landlord days, then went back ten years later to see what was happening under the land purchase act. He wrote on the first trip of "slums in the country" and on the second of "the greatest act of social and economic regeneration in modern history". The Irish cottier was lifting himself out of his poverty. John Bull, so long his enemy, had become his friend, had helped him purchase his "holding" at low interest and on payments that were less than his rentals had been. Ownership was "turning sands into gold", as an English landlord had once said

it would when he, like a few of his kind, plead the tenants cause.

Since the Irish land act was passed thirty five years ago the increase of tenantry in the United States had become one of the deplorable trends of our times. When the depression began more than 40 percent of all our farmers rented their land; today doubtless nearly one-half of them do so. It was the independent farm household that characterized the making of free, democratic America. The increase in tenantry means a decline from that guarantee of economic democracy toward peasantry. In the South the tenant tends to become a share-cropper, the share-cropper a serf, and the system tends to pull down farm income. When depression comes a million families are catapulted into the ranks of the dispossessed.

This problem is one that arises above party or presidency. Efforts to relieve it began before the New Deal was inaugurated and will continue even if the New Deal is ended. Older lands, like Denmark, Ireland and Czechoslovakia, have found a way to retrieve it and America will find a way. We have the benefit of their experimentation; the fundamentals of their method has been proven. All the people, as represented in their government, united to buy the land, loan the tenant its price at low interest rates, amortize the payments over a long period, furnish supervision for better farming and provide against speculation in land prices. Rehabilitation is a constructive relief measure. Resettlement is a reconstruction of farm life tenantry to ownership.

## HAVE FAITH—EVEN IN POLITICIANS

By John R. Scotford

OUR COUNTRY abounds in people who believe in God, but who have no faith in politicians. On their lips the word itself is a term of contempt. They are very patriotic. They are certain that this is the grandest country in the world. Yet they are certain that if our government should undertake to run the railroads that the trains would never stay on the tracks. To their way of thinking "government" and "inefficient" are synonyms. They expect no good thing to come out of Washington, or their state capitol, or the county courthouse, or the city hall. The latter is almost by definition the abode of rascals. Such is the attitude of thousands of respectable citizens, many of whom are pillars of the church.

This statement of mind not only slanders the thousands of men and women who are employed by various governmental agencies; it also places serious obstacles in their path as they seek to discharge their duties. Recent years have seen a great increase in the responsibilities which are borne by the government. There is no indication that these will be seriously diminished in the future. Those who demand that the government have nothing to do with business can hope to have about as much success as King Canute achieved when he under-

took to exercise his authority over the tide. Whether we like it or not, our daily lives are doomed to be influenced increasingly by the government. If the politicians are as despicable a crew as some people think they are, we can look forward to dark days.

How have these good people come to cherish such a poor opinion of those who are chosen to rule over us?

This attitude springs in part from the glorification of private business. Until recently Americans have worshipped the business man. It has been assumed that he incarnated the virtues of enterprise, efficiency and honesty. He has been our hero. Yet the business man has not been all white any more than the politician has been all black. There is more inefficiency and dishonesty in business than people think. Unlike the politicians, business men do not tell on one another. They are not put under the spotlight at election time. Much that in public life is scandal in business is merely smart. If a politician sells the city a lot for a playground at a fancy price, that is stealing. If the president of a railroad sells the company a branch line at an exorbitant figure he is merely showing a little "enterprise." It can be argued that in recent years the postoffice has adapted itself to changing



conditions more rapidly than have the railroads. Private enterprise is not the paragon of all the virtues it is often pictured to be.

Many people think of all politicians in terms of the denizens of the county courthouse back home where they grew up. In the past most of the public offices in our smaller communities have been of a routine nature. Our fathers were very much afraid that our elected officials might do something, and so they tied their hands with all manner of red tape. Most courthouse officials have been good men who were rather limited in both their ambitions and their abilities.

The memory of the "muck-raking" which Lincoln Steffens and others gave our cities thirty years ago still lingers in many minds. No one denies the corruption of the past, although there have been comparatively few scandals in recent years. Then many people are plagued by the picture of Tammany as a sort of devouring beast waiting for a chance to swallow up the land. Far be it from me to defend its past, but even the tiger should be given his due. Under Tammany the city of New York has carried on a host of activities in an effective and economical fashion. The streets have been kept clean, traffic policed, the sick and needy cared for, gigantic bridges and miles of subways built. The city has operated a number of ferry lines and one great subway system without a breath of scandal. The present reform administration has found many things to change, but a wholesale "cleaning house" has not been necessary. Tammany undoubtedly represents politics at its worst, and yet it is not as bad as many people think.

It would do many people good to make a list of the governmental services from which they benefit day by day. They would discover that in many fields the government has outstripped private enterprise. Everytime we go out for a ride we travel over roads which the government has built, and which get better every year. Whenever we are thirsty we turn on the tap and drink the water which the government provides so cheaply that we never stint ourselves in its use. Our children attend the public schools, and almost always receive a better education than could be had under private auspices. The eastern colleges report that boys trained in high schools do better work than do those that come from preparatory schools, while in the west the state universities have almost completely eclipsed the privately supported colleges. When we want a book we go to the public library and borrow it—and encounter courtesy, efficiency and much enterprise. If a member of our family falls a victim to tuberculosis better care can be had in state institutions than in most private ones. Even the insane are safer in the care of the state than in private hands. We trust our personal secrets and our checks to the post-office, and most of us can hardly cite an instance of ordinary mail going astray.

Why is it that so much work is so notably well done under government auspices? This is not due to the large salaries paid or the prospect of garnering profits in some surreptitious way. A living wage, some measure

of security and the hope of a pension are the monetary rewards of public service. This is not the real attraction. Most of these people are finding their recompense in the satisfaction of doing well something which is abundantly worth doing. On the one hand the teacher, the librarian, the agricultural expert, the highway engineer are shielded from the competitive struggle of modern business; on the other they are given problems to work which tax their talents but which also minister to the common good. They are happy.

The profit motive is not the mainspring of all human action that many people take it to be. The success of the government in securing the services of highly trained people for a moderate recompense is proof of this. Apparently there is no limit to the number of people who are willing to serve the common good provided that we give them some measure of economic security and a proper degree of public honor.

It is just at this point that the common attitude towards things political becomes an obstacle to progress. There is great need for skilled experts both in the civil service and in our elective offices. Not infrequently government agencies are called upon to solve problems which have stumped private business. Our officials need even more brains than do our business men. We are going to enlist this intelligence as we make public servants socially attractive. The politician is due for promotion so far as his public rating is concerned.

Here is where the church might well enter the picture. One of its functions is the setting of standards. It may not hold the keys to the kingdom of heaven, but it is somewhat given to administering praise and blame here on earth. It is accustomed to holding up before young people the callings which it regards as admirable. It colors our judgment of men in many ways.

Of course the church cannot indulge in any blanket endorsement of politicians as such. That would be foolish. But the church should give honor to those men who are serving the common good under the government. If it will look around it will discover that there are more of these people than it thinks. A host of them are in its own membership. One New York church hardly felt the depression because it had ninety school teachers in its parish! If we are to have a Memorial Day to honor those who died for their country in war, why not have some sort of a Sunday to honor those who are serving our country in peace? In place of the war-time honor roll of soldiers and sailors who had some time in their lives passed through the doors of a church, why not another honor roll of those who are public servants in some capacity? Why not teach our children that the service of the government is one of the finest avenues of self-expression for which anyone could ask?

If we are to bring in the Kingdom of Heaven we must have faith even in the politicians.

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It would be easy for 350,000,000 Indians to each fling a stone at a few thousand Britons, but God would not like it.—Mahatma Gandhi.



# BEHOLD THE MAN

By Andrew P. Burton

TO JESUS, even in his youth, the affairs of God and His cause were central. Putting on the undergarment and the blue overdrape that designated him of legal age, this young man spent the passover season with his parents in Jerusalem. And when they departed and Jesus was alone in a city with its excitements, its crowds, and its temptations, where did he go? He made his way to the temple. With courteous reverence he sought entrance. Modestly he listened to attendants and teachers. The latter told him of their religious faith; then, they listened while this mere youth asked them searching questions with the eagerness of a devoted heart. In true humility Jesus was deeply aware that God's realm, at present in the hands of the elders, should some day rest upon him, and that from this hour forward he must be carrying the work God had set for him to do. Joseph and Mary, returning in search of their lost son, were reassured by his own confidence in his new task. Never alarmed by their anxiety and probable impatience, this young Jewish citizen bade farewell to the religious leaders, turned away from the Holy City, and journeyed northward with his parents. This simple act revealed his will to obey. He respected his parents' wishes. He became subject to their desires and their commands. Such obedience paved the way so that later this man could rise from his knees in the garden, saying: "Not my will but Thine be done!"

Perhaps we know too little of the years that elapsed from the time that Jesus returned to his home until the day when he appeared to begin his public ministry. But it is clear that Jesus increased in wisdom, and in stature, and in favor with God and man. Increase in wisdom. This is seasoned and mature knowledge that has come to fruition thru contact and experience with the various facts of life. Some people grow faster than others. To most of us wisdom, if acquired at all, is an achievement of long years. Apparently Jesus was so keen, and true, and alert in his mind that the ability to be wise came comparatively quickly. His was no snap judgment, no mistaken opinion, no careless reflection. He thought with the seers of the ages and with the angels of God. His words reveal his wisdom; and such utterances stand the test of time. Increase in stature. Jesus worked and lived out of doors. Days of labor, devoid of worry, and confident of the goodness in the world blended to form a sturdy, powerful frame. This body was a temple fit for God. A sense of compassion, a ministering touch, and an ability to bring comfort to minds and bodies in distress give evidence of the healthiness of Jesus' entire being. Long journeys over the roads of Palestine, days and nights of exposure and times of physical strain and suffering made possible a strength that was all but superhuman and that brought assuring calm to those that it touched. In our rushing, babbling days, we take

too little note of the fact that Jesus grew in favor with God. He might have done otherwise. It is to his credit and to the glory of the Father that he developed thus. We may think it easy to live in harmony with the highest. But this is an art that requires quite as much constant practice and self-sacrifice as any that we might name. Jesus lived with prayer; often we try to live without it. Jesus talked to God; we talk about Him. Jesus worked believing in the nearness of a divine spirit; we labor unconscious of the presence of any such spirit. And Jesus put himself in the hands of his heavenly Father; we seek to get out of the way of this eternal power. Prayer as a natural, conscious communion with the Unseen but the truly Real made Jesus a kinsman to God and gave vitality to his whole being. And, again, Jesus grew in favor with men, women, and little children. He thought more of other people than he did of himself. Surely that is a test of friendship. We know that he was opposed, that some disbelieved, and that others felt him to be crazy. But in spite of it all the Master was generously unselfish. He never ignored others. They had his whole attention whether they were noble, penitent, wicked, insulting, indifferent, or cruel. No matter what their attitude or action to Jesus they belonged to God. He practiced what he taught so that even his arch-enemies could not deny his sincerity. The common folk heard him gladly; they believed him; they followed him; and some gave their lives for him and for his cause. They loved him because he first loved them!

Thus Jesus became a man thru his central concern for God, his obedience to his parents, his mind of true wisdom, his strong, healthful body, his devotion to the Father, and his affection for mankind. But beyond there are heights of manhood upon which we would look to make our picture more complete. Let us observe what they are.

## *Heights of Manhood*

First, Jesus had a sense of mission. It came to him from the past; it belongs in words from the prophets of Israel—preaching the gospel to the poor, proclaiming release to captives, recovery of sight to the blind, freedom for the oppressed, and the acceptable day of the Lord. These became the immediate tasks to which this young man put his hand and committed his life. He was endowed with a living spirit that never left him. He continued his mission in spite of the fact that his friends would not listen, that they drove him from the city, and that they would have put him to death. The stature of Jesus grows as we realize how he labored among people to bring light out of darkness and peace of mind and comfort of body out of willful conflict. Even to his last days on earth, the plague of disbelief continued and threatened his whole plan. But the height of his man-



hood shone forth in the persistence of his mission in the face of almost unsurmountable odds.

Second, Jesus' success lay in apparent failure. Betrayed by Judas, the fiend, condemned unjustly, handed over to the Romans to be scourged and mocked, arrayed with a crown of thorns, a faded purple robe, and a reed scepter, and finally brought forth by Pilate, the puppet of Caesar, Jesus stands at the crest of defeat about to be done to death for his unselfishness. Then Pilate looks at him, seeing the blood-stained face, the brutal thorns, the torn robe and the broken reed, a mock symbol of Roman pomp and circumstance. Again Pilate looks—this time at the people—seeing the Romans, haughty and wicked in carrying out stupid commands from senseless men, and the Jewish leaders, complacent and pious in their self-righteousness and their frantic demands for vengeance. Once more Pilate looks—this time at Jesus—seeing the calm and steady gaze of eyes that pierce beyond this maddening crowd, a body bruised and bent but not yet broken, and a spirit staunch in faith and resolute in redeeming purpose. Stirred by the sight, moved by the inner power of the Galilean carpenter, impelled to utter his awakened conviction, Pilate in the midst of jealousy and conflict points to the lone prisoner of Palestine, declaring: "Behold, the Man!" In apparent defeat success looms upon the horizon. Again we see the marks of the heights of manhood.

A third plateau yet remains. The morning dawns

bright and fair. Upon the brow of a hill an anxious mob wait breathlessly in silence. The quiet is broken by the sound of driven nails. The crowd surges forward as the three, cruel crosses are raised up and dropped with sickening thud into their sockets on the ground. The culprits on either hand, strung between heaven and earth, screamed forth their agony and rage in godless blasphemy. But from the central cross, silence. As if for an eternity the people wait, still, expectant, awed. Then this middle figure moves his lips. Men and women strain forward curious and eager to hear. There are no words of cursing nor of anguish. Rather a prayer—the sentence of the ages—the utterance of a man revealed in the place of God—the crowning faith to noble and heroic living—"Father, forgive them for they know not what they do!" Calm, mingled with reverence, sweeps thru the crowd. Jesus forgives. Forgives those who have sinned against heaven and earth. Forgives in the name of God, the Father of mankind.

The day turns from this glory to surly grey and then to threatening black. Most of the people flee. Some few remain to gaze thru those terrible hours at the crumbling figure of the Nazarene. As the shroud of death falls, as the thunder roars and the lightning flashes, as the ground trembles and the veil of the Temple is ripped in twain, one hears above the tumult the quiet and reassuring voices of the faithful few bespeaking the token that shall abide thru all the ages:—"Behold, The Man!"

## BOOKS THAT SHAPE LIFE

PEARL BUCK in recent years has had a difference with the mission board that once directed her work. She is no longer a missionary, but the wife of a New York publisher. She looks back upon a life spent mostly in China where she was the daughter of a missionary, and gives a calm and realistic description of her experiences. "*Fighting Angel*" reads like a novel, but it is in reality a biography of her father. The austerity of his life impresses her much, but she makes us all admire his single-minded devotion to his task. One sees the problem of turning Chinese into Christians as it is seldom set forth. And one comes to know that missionaries are just folks, some of them failures, but many of them rising to heights of real devotion, heroes of the Christian cause. The native Christians also appear, some of them rice Christians, but others

willing to incur great hazards in behalf of their Christian leaders the missionaries. As recreation reading the book is a success, but as a book of insight into the lives of missionaries and Chinese Christians, it becomes a work of outstanding importance.

The great stress on the social gospel in recent years has misled some preachers into thinking this is the only gospel. They talk about humanity in the mass, and human problems with them are always group problems. Two of the most significant of the recent religious books seek to restore a balance in religious thinking and religious testimony. *Christianity and the Individual*, by Halford E. Luccock, (Cokesbury), is a series of lectures delivered before Emory University. While acknowledging the worthfulness of the social testimony of mod-

ern Christianity, the author indicates in a most convincing way the necessity of dealing with individuals as individuals. The pastoral counselor must proceed in just this way. His interpretation of God in human experience, his exposition of a modern doctrine of salvation and his exposition of a program for the individual life to help it to realize its highest possibilities are helpful both to preachers and to lay readers.

A book with a better grounding in fundamental concepts is that of Rufus M. Jones, *Some Problems of Life*, (Cokesbury, Nashville). He sees the life of the individual from the stand-point of his philosophical training. His chapter on "What Makes Life Good?" brings one to a consideration of the values of various types of experience. Each individual life must chart its own course, he concludes. His discus-



sion of the question "Is there an area for freedom" touches a problem of the individual much to the fore in this age when many consider every life a product solely of heredity and environment.

The growing practice of personal counselling among ministers also brings to the fore the service of religion to the individual. *Solving Personal Problems*, by Harrison Sackett Elliott and Grace Loucks Elliott (Henry Holt & Co.) goes into the questions that are presented by the ordinary individual to the counsellor. The parish counsellor usually does not undertake to treat psychoses, evident mental disease, but he must meet the troubles that afflict normal people. This book will be useful not only to professional counsellors, but also to many intelligent laymen who would rather get light on their personal problems from the printed page.

In England, the short sermon to the children is almost universal practice. It is to be found sometimes in this country, and would be found oftener if preachers were a little more ingenious in adapting their preaching message to the needs of children. Carl S. Weist, who has given us *"Fifty Sermon Talks for Boys and Girls"*, has used his talks before large congregations in the Community church, of Mt. Vernon, N. Y. His book is printed by Willett, Clark & Co., Chicago. The talks are addressed to children of ten to fifteen years of age. The preacher warns us that he is sus-

picious of children's sermons too well liked by adults. His list of themes all bear marks of the vivid interest of child minds. He does not draw his moral too obviously, leaving something for the hearer to do. Preachers who aspire to bring a message to children may well study this volume for method. And if it is true, as Roger Babson insists, that on an ordinary Sunday the ordinary Protestant church is only one third filled, why not put children into the vacant pews and give them something?

Many of the adult classes of the country still study the uniform lessons as provided by the International Council of Religious Education. It is a convenience to have the lessons for the whole year expounded in a single volume. One of the very best of these expositions is Tarbell's *Teachers' Guide*, (Revell Co., New York.) Without dragging the prospective teacher into the minutiae of criticism, a modern interpretation is given to many passages, and practical applications of the lesson are suggested.

*The Disciples and Religious Education*, by W. C. Bower and R. G. Ross. Bethany, 1936. pp. 234. \$1.25.

This is an amazing record of twenty-five years of achievement. It is common knowledge that the Disciples were a pioneer church, typically American. They seemed hampered by two depressive concepts—"When the Bible speaks, we speak" and that the ministry and

laity should be uneducated, or rather that religious education is unnecessary. Now they are among the leading Bible critics and their work in religious education is thoroughly up-to-date both for the ministers and for the laity in local churches.

The story of this transformation as respects the latter is set forth in this volume. The story of the former is told, though not denominationally, by W. C. Bower in his *The Living Bible* (1936, Harpers). This latter volume is as modern in every particular as the present one is.

Really Drs. Bower and Ross are the editors, not the authors, of this book, because they write but four of the twelve chapters, the eight others being contributed by ten other specialists in the same church. Despite this composite character it is a unified production and tells an entrancing story.

W. A. Harper.

### Books Received

Tarbell's *Teacher's Guide to the International Sunday School Lessons*, Fleming H. Revell, \$1.90.

*Christianity and the Individual in a World of Crowds*, by Halford E. Luccock, Cokesbury Press, \$1.50.

*Some Problems of Life*, by Rufus M. Jones, Cokesbury Press. \$2.00.

*Life Eternal*, Compiled by Mary Rumsey Movius, The Roycroft Shops, East Aurora, N. Y. \$2.50.

*The Easter Radiance*, by Carl A. Glover, Cokesbury Press, \$1.00.

*A Year With The Children*, by Edward M. Noyes, Cokesbury Press, \$1.25.

# CHURCH OF THE MONTH

By C. W. Payne

THE tenth anniversary of the laying of the cornerstone of the present edifice of Community church, of Fontana, Cal., was celebrated on October 8, 1936. At this time a banquet was served to a capacity crowd composed of present and former members, and friends of the church. The program which

followed had many interesting items, not the least of which was the historical sketch, read by Dr. M. W. Axtell, the chairman of the board of elders. The address of the evening was given by Dr. G. A. Briegleb, of Los Angeles, who had laid the cornerstone ten years before. On the following Sunday the

anniversary communion service was celebrated, and at this time thirty-five members were received, making a total of one hundred one additions during the past year. The total membership of the church now numbers six hundred seventy-five. The Bible School has an enrollment of four hundred ninety, and an av-



erage attendance of well over three hundred. There are also four thriving Christian Endeavor Societies, a Women's Circle, and a Missionary Society. The children in the Junior Christian Endeavor Society attend the first part of the morning worship service, then, after listening to the children's sermon retire to another room for their own meeting.

Eleven and one-half years ago Fontana was a new, but rapidly growing, agricultural community, having been founded a few years previously by A. B. Miller, a far seeing, up-to-date, agriculturalist with a vision. At this time a group of spiritually minded people decided that owing to the fact that this was a new community it would be well to have but one church at the beginning; as they knew how difficult it would be later to bring different churches into one organization. In spite of predictions of failure and due to the encouragement received from Mr. Miller, plans went forward toward the construction of a new church building. Mr. Miller is a firm believer in the community church plan and contributed generously; at the beginning he gave valuable lots and also a contribution of \$10,000.00 toward the building fund. Later, in memory of his mother, he gave a splendid two manuel organ, and his brother, K. B. Miller, added a set of organ chimes. The building was erected and dedicated in February, 1928, the total cost of the plant being around \$50,000.00. The indebtedness on December 15, 1936, is but \$5,500, over \$1,100 having been paid off during the past year, and of this date it is planned to pay off more at Christmas. Plans now call for the erection of an educational plant to house a Bible school of one thousand.

Of course other churches have been established. It was but natural that the Roman Catholic Church should wish to build. But other small groups which have tried to organize churches have received little cooperation from the business men of the community, and as a consequence these churches are

small. While Community church ministers to well over nine hundred families all the other churches combined minister to only two hundred fifty families. Because he represents Community church, which includes so many different faiths, the minister has entree to homes where ministers of strictly denominational churches would not find ready access. He goes without apology to the homes of the sick and sorrowing. Another service of inestimable value is the correspondence conducted by the women's organization of the Church. Last year over



DR. B. JOHNSON REEMTSMA

three hundred letters were written to the sick, sorrowing, and those suffering some sort of reverses. These letters go to all homes of the community, regardless of denominational affiliation. The many expressions of appreciation reveal how warmly these communications are received. The present minister, Dr. B. Johnson Reemtsma, also writes weekly editorials for the local paper, on timely subjects. One purpose of these editorials is to keep Community church before the public, and thus reach many who would not otherwise be reached.

About five miles from the center of Fontana there is another com-

munity called South Fontana. The Fontana church sponsors a Bible school and preaching services there each Sunday, paying the salary of the minister, Rev. H. S. Dow, a retired Methodist minister. Other expenses incident to the work there are also met by the Fontana congregation. This piece of missionary work has been most fruitful in stimulating the interest of the parent congregation.

Other missionary objects are the China Island Mission, work in South America, the work of the American Sunday School Union, and the American Bible Society.

This church has been particularly fortunate in its choice of ministers. The first was Dr. Benjamin E. Knapp, who was a fine organizer and put the church on its feet for its start. He served from 1925 to 1927, when he resigned. The church called Rev. C. A. Forman, whose fine character and spirituality made him much beloved as a minister and a friend of the people. He resigned in 1935 on account of ill health, and was succeeded by the present minister, Dr. Reemtsma. Dr. Reemtsma came to the church on Nov. 1, 1935, and has already made himself invaluable to the church and community. Since his coming he has given of himself unstintedly to better the life of the community. His parish covers an area ten miles square and he makes an average of one hundred twenty-five calls a month, in addition to two preaching services on Sundays and many outside calls for service to the community. He is a Presbyterian, and has served three leading Presbyterian churches for twenty-two years.

Membership is secured in this church by letter, confession, and reaffirmation. If by confession, the mode of baptism is left to the candidate. While denominational loyalty has been stressed in many sections from which our members come, it is surprising to note how many express satisfaction that at last they have come to a community where all denominations are in one church. Even the other



churches here find it difficult to persuade members of their own faiths to unite with them; as many are desirous of the larger fellowship.

Church finances are budgeted and are taken care of by subscription. At the end of the church year the budget is presented at a congregational meeting and on the following Sunday an every-member canvass is made. This church has been remarkable in having balanced its budget with but one exception every year during the depression, and this deficiency was more than taken care of the following year. One item of great importance on this budget is the music. The church has a paid director of music and a paid organist, and as a result of fine leadership there is an excellent volunteer choir of some thirty voices.



COMMUNITY CHURCH, FONTANA, CALIFORNIA

## Journeys Among the Churches

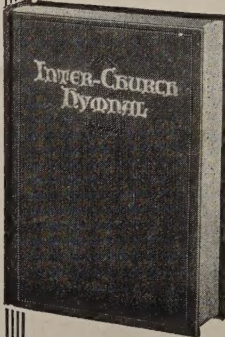
*Buffalo, N. Y., Monday, Nov. 23:* Arrived here Thursday night for a three-day regional conference. Sunday, Barclay Acheson preached at Castile where Henry Stevens faithfully ministers, and we were graciously received by Carl Stoll's inspiring, friendly congregation. At four o'clock a large delegation came together from six areas to consider "regional" religion. And we did! After supper served by the ladies of the Union Road Church, (Rev. Carl Fiscus, Minister), Messrs. Acheson, Stoll and Van Tassell reviewed the afternoon action and presented plans for a regional basis of fellowship. No finer demonstration of community religion has been yet exemplified. Other areas, please copy! It's religion in action!

*McConnellsville, N. Y., Nov. 23 (Midnight):* Aboard the sleeper leaving for New York City after spending the afternoon and evening in the furniture factory and homes of the Frank S. Harden Co.'s family who live in McConnellsville. Mr. Harry A. Harden toured me through the factory where craftsmen all

work at producing select furniture. The men were working furiously, hardly pausing even to glance at visitors. The reason? Business efficiency has instituted the piece-work system. Men are paid for what they produce in accordance with a work-time schedule.

Here is a community in which one family patriarchally watches over and cares for people. No one suffered because of the depression. The church and community house is a part of the same paternal responsibility. Every one participates on a common basis, with good will and friendliness the prevailing mood. This little community is at present on the look-out for a minister and his wife who can afford to spend their lives in simple service, on a modest income, directing youth and age with the wisdom of much experience.

*Worcester, Mass., Sunday, Nov. 29:* This morning we preached at the Greendale People's Church. Rev. Donald McGarrah, (son of our old friend, Albert F., director of the



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Church Campaigns Bureau), has accepted the call to be the minister. Rev. R. J. Nicholl, now at Hopedale was the last minister and the finest testimony to his labors is the present vitality of the church.

An evening neighborhood service, in which the members of the choir, costumed for their parts, brought out a large gathering of young and old. An original presentation a la Jonesport, led by Parson Ellms (Mr. William Graham) revealed native talent in a type of service worthy of emulation. The service was cast around a familiar Sunday evening household gathering of neighbors and friends at the home of Mr. and Mrs. John Ton. Each member of the group joined in the conversation with Parson Ellms as the inspiring interlocutor. Solos and duets interspersed the homely truths and preachments. Those participating were Mrs. Leslie Phillips, piano; Mrs. Howard Worcester, Mrs. Perly Copeland, Mrs. Irma Youghn and Mr. Victor Dolquist as soloists. Mrs. Charles Keeler has ably directed the Choir for several decades.

During the interim that the church has been without a minister, Rev. Carroll A. Wise, Chaplain at the Worcester State Hospital has given faithful and efficient service, and has greatly endeared himself to the people. We can expect great things from Greendale under the leadership of Mr. McGarrahan, who comes with the enthusiasm of youth, an excellent training and a great inheritance. May God greatly bless you, Donald!

*Boston, Mass., Wednesday, Dec. 2:* Last evening was spent with a group of ministers, laymen and women at Ayer. Kenneth Teed, new and devoted minister of the West Concord Community church had easily the honors for the largest delegation. Following a discussion of proposals, a committee was appointed to consider plans for a regional conference. I'm certain this will be a spiritual experience with historic significance.

Tomorrow the National Preaching Mission comes to Boston!

*Swampscott, Mass., Dec. 4:* The last two days have been well spent in attending the Preaching Mission sessions. Two emphases, however, are thus far missing: the challenge before Protestantism to unite or disintegrate, and the relevance of a profit-seeking economy to its message and program. Indirect reference to these basic issues is not enough. The church never has had since the first three centuries a greater challenge and opportunity to validate prophetic religion. Will our Protestant leaders come to grips with these ultimate matters? If not, then it is up to the on-coming generation. "Rise up! O men of God".

*Orono, Maine, Dec. 8:* Here at the State University, the Fellowship Church, under the capable leadership of Dr. and Mrs. Charles M. Sharpe, is greatly exemplifying the community religious spirit. The university is in the Church, and the Church is the community. Not since my days at Oxford have I been so lifted up. Here are educators who take seriously church and community responsibilities as a matter of course. If any minister can read this roster without feeling righteously envious, he's asleep: Chairman of Parish Committee, Professor M. D. Jones; Secretary, Prof. Clarence Bennett; President, Men's League, Prof. Joseph Murray; Secretary Prof. William Schruppf; and other activities are sponsored by such capable leaders as Professors Frank Witter, John Crawford, John Klein, Morton Turner, Dean Edward Allen, Dean O. S. Lutes, Dean A. S. Deering, and such fine women as Mrs. Clarence Bennett, Mrs. F. H. Steinmetz, Mrs. Rosalee Lawson, and Mrs. Eliza Klein.

"Shout till the rafters ring", may have had much to do in recent years with advertising Maine's university, but with such a worthy type of men and women as professors, it will be even more famous as a seat of learning where youth will have a chance at knowing God along with higher forms of education. And it's my prophecy that the new presi-

dent, with his youth and friendly personality, will make Maine the connoisseur of the educational world. Dr. Henry M. Wriston, new president-elect of my own alma mater please take notice!

The Fellowship Church of Orono, Maine, with its vision of community religion, and its consequent integration of community life is already a revelation of what religion may achieve in the lives of men and women who reveal the splendor of God. Its program and work with youth is equally effective. All of which has been achieved in spite of inadequate physical equipment. Thus homes are utilized for Church School Classes, and for young people's meetings. Rev. C. G. Fielder, Secretary of the University Christian Association, unostentatiously

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cooperates in all the areas of the Church's spiritual and educational endeavors, as he leads the students in the creation of religious experiences.

One of my exceptional opportunities was to spend an evening at the home of Professor Ross B. Levinson, head of the Department of Philosophy, and worthy son of that noble man and distinguished lawyer, Dr. Levinson of Chicago, legal father of the League of Nations. Professor Levinson ever serves as Dr. Sharpe's fountain of knowledge. Ministers would do well to so wisely cultivate the joys of this kind of intimate friendly concourse.

Bangor, Maine, Dec. 10: This afternoon it has been my great privilege to speak to Prof. Hilda Ives' class at my own theological seminary. For over 100 years Bangor has trained men for the ministry. Many have chosen the harder fields of rural work. Mrs. Ives, chairman of the New England Town and Country Commission, instructs the students here and at Andover-Newton in the ways of the Larger Parish Program. These embryo preachers are keenly alive and responsive to her vision and practical knowledge which comes from much experience of capable leadership and active service. Due to the Seminary's influence, denominational cooperation, plus Hilda Ives, Maine is foremost and outstanding in demonstrating the worth and effectiveness of the Larger Parish. Nevertheless, I have talked with, and learned about ministers in Maine who are heart-broken over the bigoted blindness of some denominational officials, who are constantly obstructing interdenominational projects, and movements for unity, in parishes where selfish laymen stubbornly fight to keep going poverty-stricken competitive churches.

Dean Sperry, some time ago in his book, "The Disciplines of Liberty", stated, it seems to me, the standard by which one may estimate one's claim to this term in the following words; "Wherever a man may stand in the modern world, in

whatever caste, class or race it matters not, if he sets his face resolutely toward the Christ ideal for human character and human society and begins to move in that direction he has a valid claim upon the term "Christian" as his most adequate form of self-designation. And in whatever half-way houses of motionless orthodoxy or piety a man be, no matter how far up the ascent, if he has come to rest there and remains content with his past achievement and his survey of the slopes already ascended, he has sacrificed his right to this term Christian."

Rejoice, however, for the days of Elijah, Amos, Micah, Isaiah, Jeremiah and Jesus are here again, and men who seek to follow them will answer the age-old call, "Whosoever would come after Me, let him deny himself".

Cheerio,  
Lincoln MacKenzie.

## A Community Prophet

THE SPIRIT of the Hebrew prophets is not dead: as the following true story of a minister's service to his community illustrates.

A pastor who had had practical experience in local church federation in Rhode Island and Massachusetts was called from the latter to a country village in another state. He set himself to bring together the three struggling churches, as a first step, establishing union prayer-meetings which grew in attendance from 40 to 175.

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Then unexpectedly he was appointed superintendent of schools for the town. The town treasury was empty. His predecessor in disgrace had committed suicide. On visiting the twenty schools under his charge he was shocked by the conditions which he found. In some schools, two or three tattered text-books were the supply for a dozen pupils. Others had been without writing-books, chalk, paper, pencils, pens and ink for two years. The school houses looked like drunkards' homes. All tended to degrade rather than elevate the pupils.

He rose to the need, persuading the teachers to continue their services, though without assurance of pay, and inducing public spirited citizens to contribute toward the immediate purchase of supplies. Then he went before the town-

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council in the presence of a large number of leading tax-payers, and asked permission to speak. Looking them all in the eye he said: "For the sake, gentlemen, of gratifying Billy, Mike, Pat and every other dirty scamp, for your vote's sake, sold at \$2 a head, you have robbed your own children of their heritage knowledge! Your officials have hidden the facts from you. These men know that I speak the truth." Describing his own feelings afterward, he said very significantly: "Never in my life did I so feel that I was the mouthpiece of the Almighty. I tried to stop, but could not. Nothing like talking to the face of a scamp! For as I told them, I was ready to back my word with my fist, and I felt like it!"

The fearless prophet had his reward. At the next town meeting, the cleaner voters by an overwhelming majority carried every office.

Edward Tallmadge Root.

### Christmas Eve Vigils

**B**RYN MAWR Community church of Chicago held a Christmas eve service beginning at 10:45 P. M. which was called Christmas Eve Vigils. The sanctuary was lighted by candles and a service of song and prayer marked the evening. A number of the young people went out caroling in the community preceding this service.

### Church Celebrates First Ten Years

**S**AUGANASH Community church Chicago, will celebrate the first ten years of organization, February 2. Dr. Preston Bradley, pastor of the Peoples Church of Chicago, will be the speaker at dinner held for members and interested people of the church.

### Call Assistant Minister

**B**RYN MAWR Community church, of Chicago, of which Theodore K. Vogler is the pastor, recently called as its assistant min-

ister, Rev. Melvin W. Frank, who has been the pastor of the First Congregational Church of Staples, Minnesota. He will also act as director of religious education. The church has called a new secretary, and thus there is an entirely new staff serving this very active church.

### Recent Ministerial Changes

**R**EV. IRVING F. Hayenga formerly of Coggon, Iowa, Presbyterian church, is now serving the Federated Church of Shellsburg, Iowa.

The Union church, Brimfield, Illinois, called Rev. David E. Todd, formerly of Thomson, Illinois, to become their pastor starting January 3, 1937.

Rev. W. R. Reid succeeds Rev. Charles DeVries in the Community church at Pepperell, Mass.

Rev. O. K. Barrett now serves the Federated church at Charlton, Mass., Rev. A. W. Derbyshire the Federated Church at Greenville, N. H., Rev. Maurice Porter the Federated church at Bakersfield, Vt. Rev. K. T. Widney the Federated church of Putney, Vermont, and Rev. W. L. Spencer goes to the Community church at Baker, Montana.

### Will Serve Federated Church

**R**EV. JAMES McKnight of Racine, Wis., has accepted a call to the Avon Federated Church, Avon, Ill. This church is an old historic Universalist church, the membership of which is still predominantly Universalist, although since 1930 the local Congregational body has been an organic part. It has an unusual number of young people within its fellowship. Mr. and Mrs. McKnight are now located in their new field.

### CHURCH MEMBERSHIP

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### Senior C. E. Topics

Feb. 7—Christian Youth Face the Future Together. I Tim. 4:9-16 (Christian Endeavor Day).

Feb. 14—How May the Bible Help Us in Daily Life? Josh. 1:1-8.

Feb. 21—Science and Our Growing Appreciation of God. I Tim. 6:20, 21; Isa. 45:9-12.

Feb. 28—Reasons for Praying. Matt. 26:41; Luke 18:1-8.

### Sunday School Lessons

Feb. 7—Jesus the Light of the World. John 8:12, 31, 32; 9:1-11.

Feb. 14—Jesus the Good Shepherd. John 10:1-16.

Feb. 21—The Power of Jesus Over Death. John 11:23-28, 32-44.

Feb. 28—The New Commandment. John 12:20-33; 13:34, 35.

### COUNCIL OF WOMEN FOR HOME MISSIONS

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